

## REPORT

ON

## NATIVE PAPERS

FOR THE

Week ending the 5th January 1895.

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## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Monthly.</i>				
1	"Ghosak" ... ..	Khulna ... ..	....	
<i>Fortnightly.</i>				
2	"Bankura Darpan" ... ..	Bankura ... ..	397	1st January 1895.
3	"Kasipur Nivási" ... ..	Kasipur, Barisál ... ..	300	29th December 1894.
4	"Ulubaria Darpan" ... ..	Ulubaria ... ..	720	
<i>Tri-monthly.</i>				
5	"Abodh-Bodhini" ... ..	Calcutta ... ..	....	
<i>Weekly.</i>				
6	"Banganivási" ... ..	Calcutta ... ..	8,000	28th December 1894.
7	"Bangavási" ... ..	Ditto ... ..	20,000	29th ditto.
8	"Burdwán Sanjivani" ... ..	Burdwan ... ..	310	25th ditto.
9	"Charumihir" ... ..	Mymensingh ... ..	....	25th ditto.
10	"Chinsura Vártávaha" ... ..	Chinsura ... ..	500	
11	"Dacca Prakash" ... ..	Dacca ... ..	2,400	30th ditto.
12	"Darsak" ... ..	Chinsura ... ..	....	30th ditto.
13	"Education Gazette" ... ..	Hooghly ... ..	950	28th ditto.
14	"Hindu Ranjiká" ... ..	Boalia, Rajshahi ... ..	248	26th ditto.
15	"Hitavádí" ... ..	Calcutta ... ..	3,000	28th ditto.
16	"Jnándáyiká" ... ..	Ditto ... ..	....	29th ditto.
17	"Murshidabad Hitaishi" ... ..	Murshidabad ... ..	....	26th ditto.
18	"Murshidábád Pratimúdhí" ... ..	Berhampore ... ..	....	
19	"Pratikár" ... ..	Ditto ... ..	608	28th ditto.
20	"Rangpur Dikprakash" ... ..	Kakinia, Rangpur ... ..	170	
21	"Sahachar" ... ..	Calcutta ... ..	800-1,000	26th ditto.
22	"Samaya" ... ..	Ditto ... ..	4,000	28th ditto.
23	"Sanjivani" ... ..	Ditto ... ..	4,000	29th ditto.
24	"Sansodhini" ... ..	Chittagong ... ..	....	28th ditto.
25	"Saraswat Patra" ... ..	Dacca ... ..	(300-400)	29th ditto.
26	"Som Prakash" ... ..	Calcutta ... ..	800	24th ditto.
27	"Sudhakar" ... ..	Ditto ... ..	2,000	
28	"Vikrampur" ... ..	Lauhajangha, Dacca ... ..	600	27th ditto.
<i>Daily.</i>				
29	"Banga Vidya Prakashiká" ... ..	Calcutta ... ..	600	20th, 21st, 27th, 28th and 31st December 1894, and 2nd and 3rd January 1895.
30	"Dainik-o-Samachar Chandriká" ... ..	Ditto ... ..	1,200	30th December 1894, and 1st to 3rd January 1895.
31	"Samvad Prabhakar" ... ..	Ditto ... ..	1,435	28th, 29th and 31st December 1894, and 2nd January 1895.
32	"Samvad Purnachandrodaya" ... ..	Ditto ... ..	300	
33	"Sulabh Dainik" ... ..	Ditto ... ..	3,000	28th, 29th and 31st December 1894, and 1st January 1895.
<b>ENGLISH AND BENGALI.</b>				
<i>Weekly.</i>				
34	"Dacca Gazette" ... ..	Dacca ... ..	500-600	31st December 1894.
<b>HINDI.</b>				
<i>Monthly.</i>				
35	"Bihar Bandhu" ... ..	Bankipore ... ..	500	
36	"Darjeeling Mission ke Másik Samachar Patrika." ... ..	Darjeeling ... ..	500	
<i>Weekly.</i>				
37	"Aryavarta" ... ..	Dinapore ... ..	750	22nd December 1894.
38	"Bharat Mitra" ... ..	Calcutta ... ..	2,500	27th ditto.
39	"Hindi Bangavási" ... ..	Ditto ... ..	10,000	31st ditto.
40	"Uchit Vakta" ... ..	Ditto ... ..	....	
<b>PERSIAN.</b>				
<i>Weekly.</i>				
41	"Hublul Mateen" ... ..	Calcutta ... ..	....	



No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>URDU.</b>				
<i>Weekly.</i>				
42	" Akhbar-i-Al Punch " ...	Bankipore ...	750	18th December 1894.
43	" Darussaltanat and Urdu Guide " ...	Calcutta ...	300	27th ditto.
44	" Gaya Punch " ...	Gaya ...	.....	24th ditto.
45	" General and Gauhariasfi " ...	Calcutta ...	410	
46	" Mehre Monawar " ...	Muzaffarpur ...	150	
<b>URIYA.</b>				
<i>Monthly.</i>				
47	" Asha " ...	Cuttack ...	80	
48	" Pradip " ...	Ditto ...	.....	
49	" Samyabadi " ...	Ditto ...	.....	
50	" Shikshabandhu " ...	Ditto ...	.....	
51	" Taraka and Subhavarta " ...	Ditto ...	.....	
52	" Utkalprabha " ...	Mayurbhunj ...	97	
<i>Weekly.</i>				
53	" Dipaka " ...	Cuttack ...	.....	
54	" Samvad Vahika " ...	Balasore ...	203	
55	" Uriya and Navasamvad " ...	Ditto ...	420	
56	" Utkal Dipika " ...	Cuttack ...	450	
<b>PAPERS PUBLISHED IN ASSAM.</b>				
<b>BENGALI.</b>				
<i>Fortnightly.</i>				
55	" Paridarshak " ...	Sylhet ...	480	
87	" Silchar " ...	Silchar ...	250	
59	" Srihattavasi " ...	Sylhet ...	.....	







## I.—FOREIGN POLITICS.

THE *Bhārat Mitra* of the 27th December says that, on entering the Ameer's service, Miss Hamilton had to take a solemn oath that she would not disclose any secret concerning Afghan political affairs to the English. The Government of India having heard of this, wrote to her that the British Government was no longer responsible for the safety of her life.

BHARAT MITRA,  
Dec. 27th, 1894.

2. The *Hindi Bangavāsi* of the 31st December says that the way in which both Her Majesty and the Czar of Russia accepted the presents sent to them by the Sultan of Turkey, shows that both the powers are displeased with Turkey for the Armenian outrages. It is not improbable that a war will be declared against Turkey; and no one knows what mishaps such a war will bring over India.

HINDI BANGAVASI  
Dec. 31st, 1894.

## II.—HOME ADMINISTRATION.

## (a)—Police.

3. The *Burdwan Sanjivāni* of the 25th December says that to increase the usefulness of the police it is necessary to adequately increase the pay of the subordinate police officers from inspectors down to constables, so that it may no longer be necessary for them to seek bribes for the purpose of decently maintaining themselves and their families.

BURDWAN SANJIVANI,  
Dec. 25th, 1894.

Though the number of criminal cases has now increased, fewer persons relatively now receive punishment. The reason of this is that police officers cannot make investigations so long as they do not receive orders from the District Superintendent, and that when an investigation is made it is not made properly. Tracing criminals must be a very difficult work in a city like Calcutta, and yet this work is done more satisfactorily there than anywhere else. The reason of this is that higher pay is allowed to subordinate police officers in Calcutta than in the mufassal, and more competent persons therefore enter the police service in the metropolis than in the mufassal.

Government may also effect considerable saving by appointing white Deputy Magistrates in this country, who receive lower pay than District Superintendents of Police to do the work of the latter.

4. The *Samay* of the 28th December says that Mr. Cotton is anxious to improve the position of his favourite chaukidars, and to vest them with increased powers. There would have been nothing to object to in this if the chaukidars had been in the habit of properly attending to their duties. Ask a chaukidar about his duties, and his answer will be "attending at the thana and reporting births and deaths," and it will hardly occur to him to say "keeping watch too."

SAMAY,  
Dec. 28th, 1894.

All servants of Government, from the highest to the lowest, obtain their pay in return for labour. But the chaukidar seems to be an exception to this rule, for he obtains his pay without doing any other work except attending at the thana once in a week or fortnight.

The rule requiring the transfer of Government servants is on the whole a wholesome one, for it enables the people of a particular place to get rid of a bad officer. But the chaukidar is not liable to be transferred from one village to another. It may be urged that it is good for the chaukidar to be an inhabitant of the village to which he is attached; for he cannot otherwise acquire a full knowledge of the character of the villagers as well as of the state of things in the village. To this it may be replied that the chaukidar being an inhabitant of the village is necessarily on intimate terms with some of the villagers, and that in the interest of these friends of his he misrepresents facts and makes false reports, and even conceals many offences.

5. The *Pratikār* of the 28th December has the following about village chaukidars under the new law:—

PRATIKAR,  
Dec. 28th, 1894.

The village chaukidar under the new law. Formerly the villagers used to hear the cries of the chaukidar at night, but nothing now breaks the silence of the night in the villages, for the chaukidar is no longer subordinate to the village people. He fears nobody now so long as he can please the



thana authorities. And so long as he carries out the orders of the same authorities, he cares little whether the property of the villagers is protected against theft or not. There is, indeed, no better sinecure now-a-days than the office of a village chaukidar. Any man in this country who can go from door to door uttering the name of the god Hari, gets his dole of husked rice. And a chaukidar has to undergo no more trouble to get his salary than the beggar has to get his dole of rice. The panchayat was created to exercise control over the chaukidar, but it is the chaukidar who is now controlling the panchayat. The collecting panchayat in particular is now always in fear of the chaukidar. Being one of the villagers, and living among them, he cannot in every case rigorously enforce the provisions of the law against them, and the chaukidari tax is therefore never fully realised. But as he and he alone is responsible for the chaukidar's salary, the chaukidar has only to make a complaint at the thana that his salary has not been paid, and immediately the collecting panchayat's goods and chattels are seized in satisfaction of the chaukidar's demands. Over and above this, there is no one to see if the chaukidar does his duty properly. It is true there is a head chaukidar to supervise the work of the chaukidars, but the only use he makes of his position is to screw out something from the chaukidars under him. Government is resuming all chakran lands and fixing the salary of the chaukidar in money, which is to be realised from the people by means of the chaukidari tax. Nay, it even proposes to increase the chaukidar's salary. What wonder that the people should consider it a hardship to give their money for such a bad purpose.

SANJIVANI,  
Dec. 29th, 1894.

6. The *Sanjivani* of the 29th December cannot understand why the Secretary of State made a distinction between Madras and the other Indian provinces, by ordering that only in the former province will native candidates be admitted to the examination which is held for the purpose of recruiting the upper grades of the police service. Probably, in this matter, the Secretary of State has been guided by the advice of the Local Governments in this country, and is not therefore himself to blame. But why is the Government so angry with the people of Bengal? Does not this prove that the Government of Bengal is a mean and narrow-minded Government? The Governor of Madras is not a civilian, but an independent, liberal-minded man; while the Lieutenant-Governor of Bengal is a civilian. It is probably this that is producing all this distinction between Madras and Bengal. So long as all the provincial governorships are not filled with men taken from noble families in England, and the country continues to be governed for the benefit of the civilians, so long will all hope of India being governed for the benefit of the Indians be vain.

(b)—Working of the Courts.

MURSHIDABAD  
HITAISHI,  
Dec. 26th, 1894.

7. The *Murshidabad Hitaishi* of the 26th December has recently received a letter from the Kandi sub-division in the Murshidabad district describing certain proceedings of the local Honorary Magistrates. If that letter is to be believed, those Honorary Magistrates are certainly incapable of weighing evidence, as will appear from their judgment in the case mentioned below. A woman charged a person with assault. The accused defended himself by saying that the daughter of the complainant being unchaste, he had outcasted the mother, and the charge of assault had been preferred by the mother from vindictive motives. This defence of the accused was borne out by the statement of the complainant herself, as well as by the evidence of her witnesses. But in spite of this, the Magistrates convicted and punished the accused under section 352 of the Indian Penal Code, although declaring that the accused's statement was true. The authorities ought to take notice of these things.

HITAVADI,  
Dec. 28th, 1894.

8. The *Hitavadi* of the 28th December reports the following vagary on the part of Mr. Fordyce, Deputy Magistrate of Dacca:—

Mr. Fordyce, Deputy Magistrate of Dacca.

One Durga Charan Nandi wanted to sell a gold necklace to Manohar Das, who, not knowing who Durga Charan was, enquired at the thana whether he should purchase it. The thana people, however, gave no definite answer, and Manohar declined to purchase the necklace. Durga



Charan subsequently sold the necklace to one Krishna Kumar Nandi. The necklace was, however, found to be a stolen article, and Krishna Kumar was prosecuted as a receiver of stolen goods before Mr. Fordyce. Manohar Das was summoned as a witness. Mr. Fordyce asked him whether he had personally gone to the thana to enquire whether he should purchase the necklace. Manohar answered that he had not gone himself, but had sent men to make the enquiry. Upon this Mr. Fordyce framed a charge of abetment against Manohar, in spite of the strong protest of Manohar's pleader that the Magistrate had no power to frame such a charge against his client. A motion was made before the Sessions Judge, who declared that Mr. Fordyce had no power whatever to proceed in that way against Manohar. It is only because Sir Charles Elliott is the present ruler of the province that the people have to bear these oppressions by Mr. Fordyce. Under any other ruler a Magistrate so ignorant of the law and so devoid of conscience as Mr. Fordyce would have been adequately punished.

9. The same paper says that the circular of the Government of India, directing that Europeans should not be tried by native judicial officers who cannot enter into their thoughts and feelings, is not altogether unreasonable. But if native judicial officers are unable to enter into the thoughts and feelings of Europeans, are not European judicial officers as surely unable to enter into the thoughts and feelings of natives? Would it not therefore be proper to make arrangements for the fair trial of the millions of natives before any arrangement is made for the fair trial of the handful of Europeans? The circular in question could never have been issued if Government had any sense of justice, and if the Queen's Proclamation had been anything better than a collection of empty words.

How incompetent European judicial officers are to enter into the feelings of natives will appear from the judgment passed by the Sessions Judge of Nasik in the case of Lakshman Bhalad Daji. This man murdered his wife in a passion on catching her in adultery. The native Government Pleader therefore wished to prosecute the accused under section 300 of the Indian Penal Code, but the Sessions Judge did not allow this to be done, and convicted the man of murder. What the feelings of the accused were under which he killed his wife will be clear from the following statements of the Sessions Judge himself:—

"Upon hearing the sentence prisoner protests that he ought to be hanged and not transported for life, for he contends that any man who has seen what he saw, would have acted as he did, and that in God's sight therefore he had committed no offence, so how can he be an offender in this Court's eyes? A man should value his *abru* (honour) more than his life; it is because my *abru* is gone that it does not profit me to live, and I should be hanged. What have I now gained by coming to this Court? It would have been better had I committed suicide."

The English Judge was unable to enter into the feelings of Lakshman, but a native judicial officer would have been able to enter into them.

10. The *Bankura Darpan* of the 1st January says that on the 28th December last two men of the village Saltora, within the jurisdiction of the police-station at Gangajalghati, were sentenced to a fine of Rs. 30 each, or in default to undergo imprisonment for one month. The sentence was passed at 5 P.M. Both the accused being poor men, had no money with them. One of them, however, procured the amount of the fine a little before the Court rose. But the clerks having gone away, the Deputy Magistrate refused to take the money that day. The mukhtar of the accused requested permission to deposit the money with the Court Sub-Inspector. But the Deputy Magistrate did not consent to this either, so the poor man was dragged to *hajut*. Was the Magistrate justified in acting in this way? He should have taken the money. He would not have acted as he did if he had any idea of the shame it is to go to jail and of the sufferings one has to undergo there.

11. The *Dainik-o-Samachar Chandrika* of the 1st January says that if the charges in the affidavits made against Mr. Fordyce, Deputy Magistrate of Dacca, be true, no punishment will be too severe for him. Not to speak of

HITAVADI,  
Dec. 28th, 1894.

BANKURA DARPAN,  
Jan. 1st, 1895.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 1st, 1895.



the other charges, the charge of corruption is a serious one to make against a judicial officer. It is hoped that a minute and impartial enquiry will be made into it. The officer who will make the enquiry should be a strictly upright and impartial, and a scrupulously conscientious, man.

If an enquiry is made, it will be necessary to suspend Mr. Fordyce.

(d)—Education.

DARUSSALTANAT  
AND URDU GUIDE,  
Dec. 27th, 1894.

12. The *Darussaltanat and Urdu Guide* of the 27th December says that

Biharis as University examiners  
and College Professors.

up to this time no Bihari has been appointed an examiner in the F.A. and B.A. Examinations. It is the Bengali Babus who are to be blamed for

this, because they have got a monopoly of University examinerships and Government appointments. It is also owing to the Bengali Babus that the Biharis get no employment as professors in Colleges. In the whole of the Lower Provinces there are only two Behari professors in a certain college.

HITAVADI,  
Dec. 28th, 1894.

13. The *Hitavadi* of the 28th December says that in his Annual Report

Punishment of students by the  
law courts.

the Director of Public Instruction has blamed the guardians of boys in this country for trying to save wicked students from punishment by the law courts.

The Director has not, however, brought forward facts in proof of this statement. But even if the guardians in this country really try to save their wards from punishment by the law courts, they cannot be much blamed; for one who is punished by a law court becomes lost to all shame, and there remains little hope of his reformation. It is better therefore that a wicked student should be punished by his guardian than by a law court.

SAMAY,  
Dec. 28th, 1894.

14. A correspondent of the *Samay* of the 28th December writes as follows regarding "Nutan Path," the text-book in Bengali appointed for the Lower Primary Ex-

amination:—

To—The Editor of the *Samay*.

SIR,

We have read with surprise the review of Chandra Nath Basu's "Nutan Path" and the questions by an interrogator which appeared in the *Samay* of the 22nd Agra-hayan last. (See Report on Native Papers for the 15th December, 1894, paragraph 12.) The cause of our surprise is that the appointment of "Nutan Path" in the place of "Bodhodaya" as a text-book for pathsala boys has given great satisfaction to the editors of the *Bangavasi* and the *Hitavadi* (and to how many others we cannot say). It is true the *Sulabh Dainik* has not shown any signs of satisfaction, but the editor has not published the letter which a subscriber to that paper sent him, pointing out the faults and inconveniences occasioned by the appointment of "Nutan Path" as a text-book, and has told the writer (after the receipt of a reminder from him) that, as regards his letter, after what has been decided by the authorities, it is now no use making objections.

Observing that such was the attitude of the *Bangavasi*, the *Hitavadi*, and the *Sulabh Dainik*, and regard being had to the official position of Babu Chandra Nath, many people came to think that there was no one among the editors of Bengali newspapers who could show sufficient courage to expose the defects of "Nutan Path." On finding proofs of your courage, therefore, we naturally felt surprised. We send you this letter enumerating the anomalies and inconveniences that have been occasioned by the appointment of Babu Chandra Nath's "Nutan Path" in the place of "Bodhodaya" as a text-book for pathsalas, and will feel obliged by your kindly inserting it in your paper:—

*First.*—A book would require to be written if one were called upon to write a review pointing out all the faults of matter and language which are to be found in "Nutan Path." If you are prepared to publish such a review, we can by-and-by send one such to you. As regards a review of the book, what we would now briefly state is that, compared with "Bodhodaya," "Nutan Path" is found to be an extremely inferior work.

*Secondly.*—We are not sure, but we think that it is for the last 30 to 40 years that pathsala boys have been reading the *Bodhodaya*, and that the



book has been a text-book for the scholarship examination of the lower primary pathshalas during the last 20 to 25 years. If an occasion had really arisen for changing that book, the selection of some book which was only one step higher than it would have been a slight advance towards the progressive development of pathsala education. Even if the authorities of the Education Department have not that object in view, is it not proper that the people of the country should have such an object before them, and should labour for its attainment?

*Thirdly.*—Considering the present state of the Bengali language, no book should be prescribed as a compulsory text-book for any considerable length of time, and the reading of no one book should be prescribed for the whole country. Now, everybody sees that the Education Department does not in practice recognise or perform this duty. Was it proper that the *Bodhodaya*, which is being now superseded, should have been allowed to be used as a text-book for such a long period? Does not the fact that “Charu Path,” “Padya Path,” “Swasthyaraksha” and other books have for such a long time enjoyed the monopoly of being used as text-books, proclaim the bad name of the authorities of the Education Department? What we say is that in the present state of the Bengali language, if any particular book is required to be appointed as a text-book, local bodies should be instructed to appoint that book or some book like it, and “Nutan Path” should have been dealt with in this way.

Another point is, if it is possible and practicable to appoint different books as text-books for the Middle Vernacular and Upper Primary Scholarship Examinations for different parts of the country, why was not a similar arrangement made for the Lower Primary Examination too?

*Fourthly.*—In the list of text-books published by the Education Department, there are many books which may be selected as suitable text-books for the class for which the “Bodhodaya” has been appointed. How is it that instead of any one of these books being appointed as a text-book in the place of “Bodhodaya,” Babu Chandra Nath’s “Nutan Path” has been selected as soon as it has been published?

From the copy of the first edition of Babu Chandra Nath’s “Nutan Path” which has fallen into our hands, we find that it is in the present Bengali year 1301 that the book has been given to the public. Is there no mystery in the fact that the Text-Book Committee, a Committee, that is, from which people who send it their books are often unable to obtain any information about them even in the course of a year, received “Nutan Path” as soon as it was published and approved of it, and the next moment the book was selected by the authorities of the Education Department as a text-book for pathshalas? We are not sure, but we suspect there is some mystery in this affair. Indeed, is it not unjust to disappoint ten authors, snatch away from them their morsel of food, and give it to one only? Has it not been similarly unjust to select “Nutan Path” in preference to other books?

*Fifthly.*—“Nutan Path” is printed in the well-known Hare Press, consists of four and-a-half forms, and is being sold at three annas a copy. Consequently the enormous income that will be derived from the sale of upwards of a lakh of copies of the book will go to fill the coffers of Babu Chandra Nath and the Hare Press. People believe that both Babu Chandra Nath and the Hare Press are favoured by the Education Department. The public may not therefore unreasonably suppose that “Nutan Path” in its present shape has sprung into existence for the enrichment of both.

*Sixthly.*—We are decidedly of opinion that by appointing “Nutan Path” as the one only text-book for pathshalas all over the country, the Education Department has done a very wrong act. Considering that the Education Department can do such wrong, if any one among its *protégés* should try to make money by writing meaning books of “Nutan Path,” there is every reason that his efforts will prove successful. And is not this too a fresh source of oppression which has come in the wake of the introduction of “Nutan Path?”

To conclude. You have said in the course of your review of “Nutan Path” that “it would have been well if the Text-Book Committee had seen their way to cause the book to be revised before appointing it as a text-book.” We do not clearly understand what you mean. If an author sends any of his books



for examination to the Text-Book Committee, and the Committee finds faults and inaccuracies in it, is it a part of the Committee's duty to cause the book to be revised? If not, why should this have been its duty in the case of "Nutan Path?" But then, Babu Chandranath is himself a member of the Text-Book Committee. And was it for that reason that you were disposed to vest the Committee with that power? So much for to-day.

SOME OBEDIENT PERSONS.

Howrah, dated the 18th December.

NOTE.—In reply to your question we have to say that "we have no power to understand the nature of the proceedings of the Text-Book Committee. Thanks to the Committee, many unfit books are being passed, while many good books are being rejected. The Committee does not pay the least regard to the protests of the public and the discussions in newspapers; and in opposition to such protest and criticism, and in justification of its own action, it offers such explanations to the superior authorities as have the effect of satisfying itself and the latter alike. We have written a good deal against the action of the Committee, but finding that our labours have been in vain, we have grown despondent. We are now convinced that what the Committee is bent on doing, it will do, and nothing will or can prevent it from doing it. It was for this reason that we said that since it had been decided to approve of Babu Chandra Nath's book, it would have been well if the Committee had caused the book to be revised before appointing it as a text-book." We did not say that all authors should have such good fortune. And it is also idle for anybody to expect so much.

HITAVADI,  
Dec. 28th, 1894.

"Nutan Path."

15. The following has appeared in the *Hitarádi*, of the 28th December:—

A HERO'S LETTER.

SIR,

You are in the habit of reviewing the text-books which are in use in the Education Department. We see in a letter published in your issue of the 1st Aগ্রহায়ণ, that the appointment of Babu Chandra Nath's "Nutan Path" as a text-book for boys in the first class of pathshalas has given you satisfaction. Like yourself, one or two (1) other editors of Bengali newspapers have also expressed their satisfaction on this account. Whether there is any secret reason on the part of an editor of a Bengali newspaper for expressing his satisfaction in that way you only can say. We, however, have our suspicions in the matter (2). And they are not baseless. "Nutan Path" having been appointed as a text-book in the place of "Bodhodaya," a friend of mine sent a letter containing some remarks on this subject for publication in the *Sulabh Dainik*, but the editor of that paper has not published the communication (3). It appears from this, that the editors of Bengali newspapers do not probably possess the courage to publish any comments adverse to Babu Chandra Nath's book. Nor do I expect that even you will publish this letter in your paper. Nevertheless, I send it to you; see, if your courage proves equal to the occasion, that the letter is published in the *Hitavadi*. (4)

"Nutan Path" ought not to have been appointed in the place of "Bodhodaya," for reasons which I detail below:—

*First.*—Pathsala boys used to learn a number of useful things from the Bodhodaya. Those matters are not to be found in "Nutan Path," and "Nutan Path" contains nothing so useful that "Bodhodaya" must be given up in order to read it. (5)

*Secondly.*—The language of the Bodhodaya is polished and faultless. (6)

(1) Why one or two? Many, such as the *Bangavasi*, the *Sanjivani*, the *Sulabh Dainik*, &c.—who not?

(2) There may or may not be any mystery in the fact that an excellent book has been favourably reviewed, but there can be no doubt that there is real mystery in the circumstance that praise of a book has created heart-burning in a particular individual.

(3) Certainly he has done nothing wrong.

(4) How courageous is the hero! He has not sufficient courage himself to give his name and address in his letter, but is anxious to test the editor's courage.

"I sing your bravery; counting upon its aid, advance you now to the mighty feat of assassination, concealing your own name."

(5) Aye, for sooth! Pity such a pronouncement was not made a little earlier!

(6) Vidyasagar is worthy of all reverence; but his faults, in whatever light they may be viewed by particular creatures, were not certainly such as ought to evoke a feeling of reverence from men. It is probable he would have himself felt ashamed to find in his "Bodhodaya" expressions like কাপাস শস্য (the cotton grain) and "কিসমিস বৃক্ষ" (the raisin tree). Certainly it requires the courage of a hero to pronounce "Bodhodaya" a faultless book.



The language of "Nutan Path" (I speak of the first edition) is not faultless. (7)

*Thirdly.*—The Bodhodaya was in use in pathsalas for a period extending over nearly 30 to 40 years. If it was required to supersede a book which was so long in use, it was only reasonable that the text-book which was to be appointed in its place should be a higher one. It is only in this way that pathsala education can show progressive development. But by the appointment of a lower text-book in the place of "Bodhodaya," pathsala education has been made to take a retrograde step. The subject-matter and language of "Nutan Path" are in no respect superior, and are in many respects rather inferior, to the subject-matter and language of the Bodhodaya. "Nutan Path" should only be placed in the hands of the boy who has not acquired more than a knowledge of the alphabet, and the book is by no means fit to occupy the position of importance which has been assigned to it by making it a text-book for boys in the first class of a pathsala. (8)

*Fourthly.*—Appointing a book as a text-book for all pathsalas in the country is making it as much a monopoly as keeping a particular book as a text-book for any considerable length of time. The sale of "Bodhodaya" was a monopoly for thirty to forty years, and its abolition at this time, when Vidyasagar is no more, should give rise to no complaint. But it is not proper to appoint any particular book as a text-book for all pathsalas in the country. For thus also is encouragement given to monopoly in trade. The granting of a monopoly in the sale of "Nutan Path" in the place of the Bodhodaya has occasioned another inconvenience, namely, that an injustice has been done to those books in the list of the Education Department which were placed in the same class with the Bodhodaya. If none among those books is considered fit to be read as a text-book in pathsalas in the place of the Bodhodaya, then it has been certainly improper to include them in the list of the Education Department as books of the same class as the Bodhodaya. (9) And it must be admitted that it has been wrong to select Babu Chandra Nath's newly published "Nutan Path" in the place of "Bodhodaya," when there were so many books belonging to the same class as the latter work.

*Fifthly.*—Considering the language, subject-matter, size, and paper and printing, &c., of the book, the price of "Nutan Path" is, compared with that of the Bodhodaya, far higher. That it is so will be clear if it is considered that the sale of a book which is used in all pathsalas in the country becomes so large that the author derives a considerable income even if he charges as his profit a pice on every copy of his book sold (10). Almost the whole of the income derived from the sale of the Bodhodaya used to be spent in supporting the poor and the helpless (I speak of Vidyasagar's lifetime). Will the income that Babu Chandra Nath Bose will make from the sale of "Nutan Path" be spent for a similar purpose? (11) Even if that be the case, it would be still well to prescribe for pathsala boys only such books as are low priced. But the price of "Nutan Path," three annas, is by no means small. It would be enough if a book like it were priced four or five pice. (12)

*Sixthly.*—Another remark that people make in regard to Babu Chandra Nath's "Nutan Path" is that Babu Chandra Nath is the Bengali Translator to the Government of Bengal and a member of the Central Text-Book Committee, and that he is intimately acquainted with the authorities of the Education Department and the high officials of the Bengal Secretariat. From the fact that the book written by Babu Chandra Nath, who is so well-known to the officials, has

(7) Has it been gentlemanly to criticise a book by taking up a copy of the first edition after the second edition has been issued?

(8) We confess we do not understand the meaning of all this rhodomontade. The importance of a book, it would seem, is increased by the occurrence in it, some half-a-dozen times, of such jaw-breaking words as "পুতুল" (wind), "নিশীথিনী" (night), "ইলুদ" (lightning), &c., and boys of eight years of age must be required to read such books!

(9) It is strange logic that a hero treats us to! It would be nothing improper it seems if Vidyasagar's monopoly of the sale of the Bodhodaya were continued, and yet a hero would abolish all monopolies. If, instead of Babu Chandra Nath's "Nutan Path," some other book had been fixed as a text-book, then, it seems that according to the correspondent, nothing improper would have been done. Would it not have been better if the correspondent had named the book the selection of which would have been unobjectionable?

(10) If *Satyavādī* (truth-teller) had made a little enquiry, even he would not have dared to utter such a gigantic truth. The price of "Nutan Path" is not higher than that of "Bodhodaya." Though there is a difference of four pages between the total number of pages of which the two books respectively consist, "Nutan Path" being printed in smaller type, the price fixed for it is reasonable.

(11) We would suggest the supersession of "Nutan Path" by the late Babu Bhudeb Mukherji's "Purabrittasar" as a text-book for pathsalas; for the proceeds of the latter book are being spent for educational purposes.

(12) If *Satyavādī* will prepare such a book, we shall all be grateful to him.



been immediately after its publication appointed as a text-book for all pathshalas in the country, it may be concluded that his book was written and published only after all things had been set right beforehand. If this has been really the case, the fact will not redound to the credit of either the Education Department or the Government. But if the Education Department or Government thought that none but Babu Chandra Nath would be able to write a book which could supersede the Bodhodaya, and if his "Nutan Path" has really become such an excellent production, it would have been well if Government had paid an honorarium to Babu Chandra Nath for writing the book, and, having published it at its own cost, sold it at a cheap price to poor pathsala boys. (13)

You will probably object to this proposal on the ground that such a course would make it impossible for the Education Department to do the duty which it owes to authors who follow literature as a profession, the duty, that is, of giving them encouragement and support. But Babu Chandranath is not a man who, as a matter of fact, lives by his literary labours. The fact is, as regards Bengali literature, the Education Department has always shown a narrow-minded spirit, and has acted as if it considered the favouring of individuals a part of its duty. Not "Bodhodhya" alone, many other books also, thanks to the Education Department, have been permitted to enjoy a monopoly of sale for years together. We shall not name them to-day. (14)

*Seventhly.*—The District Boards are entrusted with the educational superintendence of pathshalas. And it would be well to entrust those bodies also with the duty of selecting text-books for the Lower Primary Scholarship examination. That examination is not so important that it should be necessary to test the results in all the districts by the same standard. (15) Nor is it done in practice. It is simply idle to attempt to test the degree of educational progress made by the different districts by examining the boys in only one text-book out of the many books on different subjects which are appointed to be read in the highest class in pathshalas. If the duty of selecting text-books be entrusted to the District Boards, different books will probably be selected in different districts; and that may make it possible for all who follow literature as a profession to earn their bread. But instead of doing that, has the Education Department or Government done a proper thing by filling Babu Chandra Nath's belly with food and the mouths of all others with ashes? (16)

I hope that you will kindly publish this letter in the *Hitavadi*, and that Babu Chandra Nath will translate it into English and send the translation to Government. (17) The end. The 9th Agrahayan, 1301 B.S.

Obediently yours,

SRI SATYAVADI (*Truth-teller*) BHATTACHARYA.

BANKURA DARPAN,  
Jan. 1st, 1895.

15. The *Bankura Darpan* of the 1st January foresaw from the nature of the questions set at the last Upper Primary examination in the Bankura district that the result would be miserable. Last year the number of successful candidates was 206, this year it is only 164. Another cause of the bad result is that the examination was held at a time when malaria rages furiously throughout Bengal. Winter is the best time for holding the examination, not only because public health remains good during the cold months, but because the rivers and canals become fordable in that season.

(13) Why is Satyavadi found so greatly exercised in his mind just at the time when "Nutan Path" has been made a text-book? Why is his universal love, so long suppressed, now found overflowing?

(14) People will question your good faith if you content yourself with making only such slight references. We therefore say—"make no more exhibition of yourself."

(15) If the examination is not really an important one, why does Satyavadi give himself so much trouble on the mere suspicion that a particular text-book fixed for that examination may show one *rat* ( $1\frac{1}{2}$  grains) less merit than another?

(16) Why has the nectar which Satyavadi was quaffing so long as "Bodhodaya" reigned supreme all of a sudden turned to ashes as soon as "Nutan Path" has been made a text-book?

(17) We have published it, leaving it in Babu Chandra Nath's hands and to "a hero's" own luck. If Babu Chandra Nath has no other work to do, he will surely translate it, and if Government has nothing else to attend to, it will surely find instruction in it—Editor, *Hitavadi*.



## (e)—Local Self-Government and Municipal Administration.

17. The *Cháru Mihir* of the 25th December complains of the reduction made by the District Board of Mymensingh of the aid granted to the Mymensingh Charitable Hospital. The Mymensingh Association made a representation against this unjust action of the District Board to the Commissioner of the Division, but to no purpose. The Commissioner is of opinion that the amount of Rs. 600 is sufficient for the management of the hospital. But it is to be asked if he has arrived at that conclusion after making proper enquiries. The working of the hospital will indeed suffer greatly for this reduction of the grant by Rs. 300.

CHÁRU MIHIR,  
Dec. 25th, 1894.

18. The *Pratikár* of the 28th December says that, though the entire press has drawn attention to the corrupt practice prevailing among pound-keepers of employing agents to bring people's cattle into the pounds in order to increase their own income, the last District Boards' resolution does not at all refer to the fact, but only regrets the falling off in the pound revenue of the Boards. This means that Government wants farmers to take lease of the pounds at high prices, and make profit out of their leases by committing greater oppression on the people. This is a nice way indeed of ruling a country. It is quite possible that the falling off in the pound revenue is due to greater toleration shown to their neighbours by the villagers, or to the village people taking greater care of their cattle. In either case, Government should congratulate itself upon the result. But far from doing that, the English Government in India is to-day expressing its regret that its pound revenue has fallen off.

PRATIKAR,  
Dec. 28th, 1894.

19. The *Hitavádí* of the 28th December says that smithies abutting on the public streets in Calcutta are objectionable, inasmuch as sparks flying from hot irons burn passengers' clothes and even their persons. The municipality should take steps to remove smithies to spots where this danger will not be possible.

HITAVADI,  
Dec. 28th, 1894.

20. The *Dacca Prákásh* of the 30th December says that a Village Union with a fund of Rs. 100 only at its disposal will be able to do no good to Manikganj which has 25 or more tanks and 5 or 6 miles of metalled road. The annual repair of this road alone will cost nearly Rs. 1,000. If a Union is to be established as an experimental measure, it should be established at Ghiair and the adjoining villages, or at Singair and the villages near it.

DACCA PRAKASH,  
Dec. 30th, 1894.

21. The *Dainik-o-Samáchr Chandriká* of the 1st January says that, according to some newspapers, a rule has been made in regard to the Municipal election in Amritsar in the Panjab, to the effect that a Hindu shall vote only for a Hindu, and a Musalman only for a Musalman. The writer must ask the authorities the following questions in regard to this rule:—

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 1st, 1895.

- (1) Will none but Europeans vote for Europeans?
- (2) Have the Sikhs been classed as Hindus?
- (3) What is the object of this race distinction in a Municipal election?

People would have suspected a motive for mischief if the rule had been made by Sir Charles Crosthwaite's or Lord Harris' Government. But as it has been made by the Government of Sir Dennis FitzPatrick, who has not yet done anything to create division between Hindus and Musalmans, one can only regret that it has been passed. It is hoped that the rule, if it has been actually framed, will be rescinded.

## (g)—Railways and communications, including canals and irrigation.

22. The *Vikrampur* of the 27th December says that the Srinagar canal is getting shallower every day, and is therefore losing its navigable character. A rise in the prices of articles is therefore inevitable in the surrounding villages. Srinagar is situated in the centre of Vikrampur, and a good many people employed in the public service live there. Trade is expected to be briskly carried on in such a place. If the District Board or a zamindar of Vikrampur

VIKRAMPUR,  
Dec. 27th, 1894.



kindly undertakes the excavation of a deeper canal, which will remain navigable throughout the year, the work will prove a profitable concern, and will at the same time confer great benefit on the inhabitants of the villages of Srinagar, Dauldange, Shalghur, Hasara, Rajnagar, &c., by cheapening the prices of articles.

(h)—General.

23. The *Hitavadi* of the 28th December has the following:—

HITAVADI,  
Dec. 28th, 1894.

The proposed duty on Indian yarn.

The object which prompts you to strangle in this furious way the infant cotton manufacture of India is not likely to be attained. Why are you then bent on doing this great evil only to gratify the jealousy of your countrymen? We are a weak people, subject to your authority. But would it be right for that reason to trample upon us, because we are weak? On the plea of benefiting the Indian factory operatives, you injured them by passing the Factories' Act. When you passed that Act you did not listen to the plaintive cries of the Indians. And will you give no ear to their cries even on the present occasion?

If a duty must be laid on Indian yarn, we beseech you, O! Lord Elgin, to exempt yarn up to count 24. Finer yarn than that is seldom produced in the Indian mills. The proposed duty will not therefore seriously interfere with Indian cotton manufacture, and will at the same time protect the Manchester trade.

24. The *Bangavasi* of the 29th December has the following:—

BANGAVASI,  
Dec. 29th, 1894.

The imposition of the Indian cotton duty.

The blow which has been aimed at the Indian mill yarn is a measure which can be approved neither upon political principles nor upon the principles of economy. That is certainly not a politic measure which displeases all the subjects of this vast empire, which may not improbably estrange the feelings of the native feudatory Chiefs from the paramount power, which is calculated to make the Government appear in the eyes of the three hundred millions of natives as an incapable, slavish and dependent Government, which compels the official members of the Legislative Council to act against their own consciences, which leaves no alternative even to a noble-minded Viceroy like Lord Elgin, except to lending his support to an act of injustice, which shakes the confidence of the subject people in the uprightness of the British Government, and which makes that Government appear in the light of a meanly selfish Government supporting an act of base injustice. It cannot, therefore, be denied that the imposition of the excise duty on Indian yarn, in order to protect the British manufacture, will be a gravely impolitic measure, and the more so, because it will necessitate the searching of houses, the watching of roads and streets, the employment of a large body of policemen, detectives and spies, and a careful watching of all the routes by which cotton yarn and piece-goods manufactured in the mills in the non-British possessions in India, and also piece-goods woven with mill-yarn by means of hand-looms in such possessions, can come into British territory. Will not all this excite the displeasure of the subject people?

Neither can the measure be defended upon economic principles. The collections which can be expected to be made from the impost will not amount to more than Rs. 1,60,000, and their cost will not be less than a lakh and a half. This figure is arrived at on the supposition that the Indian mills turn out yarn of a finer quality than count 20. But if these mills do not, as a matter of fact, turn out yarn of greater fineness than count 20, the collections will entirely vanish, while the oppression attending the realisation of the duty will continue and will become considerably greater than if the duty were such as to fetch some revenue. The duty has been defended on grounds of justice. But there is not, as a matter of fact, the smallest particle of justice in its imposition. The argument that the duty is only of a countervailing character is also perfectly fallacious. There can indeed be no justice in a measure for the sake of which both the Governments in India and in England have to keep back the truth, and to hide injustice under the cloak of justice.

KASIPUR NIVASI,  
Dec. 29th, 1894.

25. The *Kasipur Nivasi* of the 29th December complains that the building in which the Barisal Post Office is at present

The Barisal Post Office building.

located is very small. The work of the post office has now greatly increased, and the present building cannot accommodate all the officers.



26. The *Dacca Prakash* of the 30th December can find no force in the

DACCA PRAKASH,  
Dec. 30th, 1894.

The duty on English cloth.

contention that those who object to a duty on salt are also bound to protest against a duty on cloth. Salt is an indispensable article of food, whereas English cloth is more or less luxury, for the forefathers of those who now flaunt forth in cheap English cloth, thought it no shame to cover their nakedness with coarse and small pieces of cloth, although they were far better off than their present descendants. Forty-eight crores worth of English cloth is now sold every year in India. And if, owing to a rise in its price caused by the imposition of an import duty, the people use less cloth and this sale is reduced by three crores, and if of this sum two crores and a quarter are taken to be the duty which has to be paid to Government, still India will be able to make a net annual saving of 75 lakhs of rupees.

### III.—LEGISLATIVE.

27. The *Sahachar* of the 26th December has the following:—

SAHACHAR,  
Dec. 26th, 1894.

The Consent Act.

The Consent Act, by the passing of which Lord Lansdowne sullied his administration, is now bearing its proper fruit. In the North-Western Provinces a lad has recently been sentenced to two years' imprisonment for cohabiting with his girl-wife, and that sentence has been confirmed by the Allahabad High Court on appeal. Like a most civilised Government as it is, the Government of India passed that measure of social reform, utterly heedless of the plaintive cries and protests of the entire population of India. That attitude of the Government convinced the public that it was passing the Act solely to carry its point. After the Act was passed, however, Government softened a little, and gave many consolatory assurances. Our great friend, Sir Charles Elliott, too, soothed us at that time with gentle words. All this led the public to believe that the Act would remain a deadletter. But this Act, as we have said, is now bearing very bitter fruit, and we must now taste this fruit, bitter as it is, with the best grace in the world. We are in favour of social reform, but not in favour of social reform that is opposed to our religion. In passing the Consent Act, Government would not understand that it was an interference with our religion. In the interest of civilisation, it paid no heed whatever to the religion of the people or to the outbursts of grief among them. But we forgot all that in the belief that the Act would prove a dead letter. But the occurrence we speak of has revived in the hearts of the people their former grief in all its first intensity. The unfortunate girl whose husband has been imprisoned is likely to lose her virtue on account of this separation from her husband. And we ask Government in all humility, who is to be held responsible for her loss of virtue, if she should really take to evil ways?

Where again was the necessity of passing the Act in such hot haste? How many occurrences took place of a nature to justify the passing of such an Act? England is far more advanced in modern civilisation than India. But let us see how matters stand in this respect in that country. In England, cases of cohabitation with young girls are far from uncommon. Under the English law, a girl can be married at 12, and it is therefore very likely that many girls are married there at that age. But the English law, though it provides for the punishment of people other than the husbands of such girls who may cohabit with them, provides no punishment for the husbands themselves. And what does this show? Does it not show that the marriage tie is still considered so sacred in England that even ardent reformers in that country do not dare to propose or demand the punishment of the husband who cohabits with his girl-wife? But it is to be doubted whether even in England the marriage tie is held so sacred as in India. For marriage in England is dissoluble, while in India it is eternal and indissoluble. The practice which formerly prevailed in this country of Hindu widows burning themselves on the funeral pyre of their deceased husbands, though condemnable from many points of view, formed a most remarkable proof of the chastity of Hindu wives. With all his efforts, the late Pandit Isvarchandra Vidyasagar failed to introduce widow marriage into Hindu society. In some writings of his, Mr. Gladstone has declared the Hindu system of marriage to be superior to all other marriage systems in the



world. And yet the English Government has effected that with one stroke of its pen in India, which it cannot, with the mightiest efforts, possibly effect in England, although a Consent Act in England would be by no means an interference with the religion of the people of that country. The most ridiculous feature of this Consent Act is that it provides the same punishment for the husband as for others. We humbly request Lord Elgin to wipe this objectionable Act out of the Statute Book.

SAMACHAR,  
Dec. 26th, 1894.

28. The same paper says that the new elections by Lord Elgin for his Council prove his foresight. By reviving the cotton duty, Lord Elgin has increased his reputation. It would, however, have been well if native piece-goods had been exempted. But this injustice has had to be done in deference to English mill-owners.

HITAVADI,  
Dec. 28th, 1894.

29. Referring to the re-election of Sir Griffith Evans as a Member of the Viceregal Council, the *Hitavadi* of the 28th December remarks that, though Sir Griffith is every way a very able man, it cannot approve of his monopoly of that office. Has not Sir Griffith his equal in the Bar?

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Dec. 30th, 1894.

30. The *Dainik-o-Samachar Chandrika* of the 30th December has the following:—

Sir Charles Elliott in the debate on the Cotton Duties Bill.

Sir Griffith Evans said that the inclusion of count 24 in the tariff was improper, and that it was clear from the statement submitted by the Bombay mill-owners that exemption of all counts up to 24 would not cause the slightest loss to Manchester. But with a view of pleasing the Secretary of State by special pleading, the Lieutenant-Governor said that, if the calculations made by the Bombay mill-owners should prove incorrect, great injustice would be done to Manchester. Now it is proved, on the one hand, that injustice is being done to the Bombay mills, while it is not shown, on the other, whether or no any loss will be caused to Manchester. The effect of the proposed legislation on Manchester can only be described by "ifs." And yet the Lieutenant-Governor of Bengal, who is one of India's salaried servants, threw overboard all thought of India's welfare and sought to humour Manchester. May his heart's wish be fulfilled! Thanks to *Black and White*, His Honour has had his wishes fulfilled in a large measure. Mr. Blathwayt has again come out, and will soon arrive at Calcutta; and not one of Sir Charles Elliott's wishes will remain unfulfilled any longer.

On the last day of the debate in the Legislative Council on the Cotton Duties Bill, the Hon'ble Mr. Mehta made some observations regarding the causes which often made the official members of the Council go astray, and made the insinuation that those members were possibly on the present occasion compelled to obey the mandate of the Secretary of State for the sake of their exchange compensation allowance. This remark threw the Lieutenant-Governor into a fit of passion, and if it had not been in the Legislative Council, His Honour would have given greater freedom to his tongue than he did; and if it had been at Gaya, it is certain he would have mercilessly mangled him. It was only because the place was the Legislative Council, and the speech had to be made in the presence of the Viceroy, that Sir Charles had to content himself with merely expressing his regret and annoyance, and giving a flat denial to the accusation. But if in accordance with the views of the non-official members and the amendment moved by the Hon'ble Mr. Vishram, the Bill after being passed by the Council in a modified form had been vetoed in England, and if under the pressure of financial embarrassments the Secretary of State had subsequently found it necessary to abolish the exchange compensation allowance, what the result of all this would have been is a question which it is surely the duty of everybody to consider well and at least for once.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 1st, 1895.

31. The *Dainik-o-Samachar Chandrika* of the 1st January says that, when the Consent Act was passed, the non-official members of the Legislative Council supported that unjust measure solely for the sake of Lord Lansdowne and his worthy law adviser, Sir Andrew Scoble, and as if merely for the purpose of wounding the feelings of the Hindus. If all these members had made common cause with Sir Romesh Chunder Mitter and protested against the measure, Lord Lansdowne would not certainly have been able



to pass it. The Anglo-Indian non-official members who are now vehemently protesting against the cotton duties which have been imposed at the request of the authorities in England, knew that the Consent Act, too, was passed at the request of the so-called philanthropists of England. Then they supported England; now they are opposing her. If they had not lent their support to the passing of the Consent Act, it is very likely that the Secretary of State would not now have dared to press for the imposition of the cotton duties. The Anglo-Indians have now come to suffer for the sin they committed in connection with the passing of the Consent Act.

32. The *Dainik-o-Samachar Chandrika* of the 3rd January says that the

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 3rd, 1895.

The sin of the Consent Act and its consequences.

Bill to amend the Cantonments Code has come from England ready drafted, and it reserves to the Secretary of State even the power of making rules under it. Is not this an insult to the Viceroy and the members of his Legislative Council, who, together with all the Local Governments, and all the civil and military officers, including all medical officers in the army, have clearly seen the mischief that will be done by the new law? The Indian press, too, has unanimously protested against the passing of the Bill. Nevertheless, the Viceroy and his Council must pass the unjust measure, and make no protest against the insinuation of untrustworthiness made against them in the Secretary of State's action. The Bill proposes to send to jail any military doctor who, however honourable, trustworthy and experienced an officer he may be, examines a prostitute for the purpose of ascertaining whether she is suffering from any contagious disease or not. Have any body of public servants ever been treated with such insult? But what is now being done with the medical officers, may, in course of time, be done with the civil, and, in the end, with the judicial officers. It was only the other day that Lord Elgin and all the official members of his Legislative Council supported the cause of injustice and made a full sacrifice of their independence by passing the Cotton Duties Bill. They cannot escape the consequences of this sinful act. The consequences of such acts do not always follow immediately; but in many cases they do. The sin which was committed by passing the Consent Act brought about its punishment in the Tariff and Factories Acts, and will bring further punishment in the Cantonments Code amendment and the mining legislation. It is a wonder therefore that Sir Alexander Miller still persists in carrying out the suggestion of the so-called philanthropists of England in regard to the conjugal rights of Indian husbands.

Justice once transgressed necessitates repeated transgressions of it; and probity once relaxed leads to many acts in which it is ignored or disregarded. If the authorities in India had not sacrificed their honesty, independence and sense of justice by passing the Consent Act, it is certain that the British philanthropists, the British ministers and the Secretary of State would have been more careful in dealing with India; and the Government of India would not have been thus harassed at every step.

The Consent Act was passed because no interest of Government or of its officials was affected by it. But injustice brought about its own punishment in the shape of the legislative enactments mentioned above.

#### IV.—NATIVE STATES.

33. The *Banganivasi* of the 28th December has a cartoon representing the Maharaja of Cashmere in an attitude of supplication before Lord Elgin, the letter-press being as

BANGANIVASI,  
Dec. 28th, 1894.

A Cashmere cartoon.

follows :—

“Maharaja—My Lord, please to restore to me my State.

El-in—You want, you say, to reduce the number and salaries of your ministers. Very well.

Maharaja—No my Lord, I pray to be restored to the possession of my paternal State.

El-in—Oh! you propose to give us Gilgit. That is good.”



## VI.—MISCELLANEOUS.

SAHACHAR,  
Dec. 26th, 1894.

34. The *Sahachar* of the 26th December praises Government for its impartial decision of the question of cow-slaughter at Bareilly, and requests Hindus and Musalmans not to engage in quarrels in future in that connection.

SAHACHAR,

35. The same paper says that the Indian Medical Congress is likely to be accounted a memorable event in the history of India. The gathering together of so many medical men from different parts of the world with the sole object of doing good to India was really a beautiful thing to see. Lord Elgin who attended the Congress, with the view of showing his sympathy with it in his individual as well as in his official capacity, dwelt upon the duty that lies upon every Government of attending to the health of its subject people. The writer offers thanks to Lord Elgin for this expression of his personal sympathy, for the Indians revere as a god everybody who sympathises with them in their sorrows and sufferings. It is hoped that much will be done during Lord Elgin's administration to improve the health of the people. As prevention is better than cure, more sanitary improvement of the country is desirable, and the Congress will entitle itself to the gratitude of India if it can bring about more improvement. Nothing can be nobler than this combination of men of different creeds and nationalities for their common welfare, and the writer heartily desires the success of the Congress.

MURSHIDABAD  
HITAISHI,  
Dec. 26th, 1894.

36. The *Murshidabad Hitaishi* of the 26th December says that only two delegates from Murshidabad went to the Madras Congress, though a larger number were elected as delegates. It is said that some gentlemen who were unwilling to join the Congress were elected as delegates. Be that as it may, more delegates ought to have attended the Congress from Murshidabad.

MURSHIDABAD  
HITAISHI.

37. The same paper says that the Hindu inhabitants of Bareilly have at last, after a great deal of effort, gained their end. The Muhammadans have been prohibited by the new circular from slaughtering cows in a manner which will be calculated to wound the religious feelings of the Hindus.

If the course now adopted had been followed from the very beginning, there would have been no disturbances at all in the city. This is why people say that it is carelessness on the part of the officials which is the real cause of the quarrels between Hindus and Musalmans. The Lieutenant-Governor of the North-Western Provinces did not fail to make reflections upon the proceedings of the Relief Society.

The Government of India has impartially judged the case. Sir Charles Crosthwaite may not openly support the Relief Society, but he cannot but be conscious within himself that that Society has done very good work. People may speak of the Relief Society as they will, but it is certain that the effect of the agitation which that Society has made has been to strike at the root of all religious quarrels between Hindus and Musalmans instead of fomenting them.

BHARAT MITRA,  
Dec. 27th, 1894.

38. The *Bharat Mitra* of the 27th December says that Lord Elgin having sanctioned two lakhs of rupees to be taken from the Famine Relief Fund to meet the cost of the Lahore Durbar, the money, it seems, was spent in constructing a road from the Railway station up to the Chillianwalla battle field and in erecting a large platform in the Railway station.

SANSODHINI,  
Dec. 28th, 1894.

39. The *Sansodhini* of the 28th December complains that the Chittagong Commissioner's office was not closed during the late Christmas holidays.

PATRIKAR,  
Dec. 28th, 1894.

40. The *Pratikar* of the 28th December regrets that Government does not exercise greater discrimination in conferring titles. Titles are no inducements to the noble-minded to serve their country by doing works of public utility. But it is the duty of Government to suitably recognise the work which is done



by such men, and not to waste its titles by conferring them on the unworthy. The public charities of Rani Arnakali of Murshidabad are not unknown to Government; but no title has been up to this time conferred upon her. The services rendered to the country by Rai Yogendra Narayan of Lalgola, and Maulvi Fazl Rabbi, Dewan of the Nawab Bahadur of Murshidabad, have not also met with any recognition at the hands of Government.

41. The *Banganivási* of the 28th December has the following:—

“Who are you?”

Who are you, O master? We feel as if we should be able to recognise you, and yet we cannot.

We, therefore, beseech you to tell us for once freely and sincerely, and forgetting all envy and malice, as well as all distinction of black and white, who you really are.

You are the lord of 80 millions of people. As Hindus, we therefore know you as the father of 80 millions of people, as the punisher of 80 millions of people, as well as the nourisher and protector of 80 millions of people. But when we consider that you are beating your children with a hundred shoes, that you are laughing at the tears in the sunken eyes of a hundred starving children of yours in order to make light of the matter, we cannot help thinking that you are the punisher of these 80 millions, and not their nourisher or protector. It is not for one or two days only, but for five long years that we have been noting your words and deeds, but we do not still know who you really are. We, therefore, earnestly entreat you, O punisher of 80 millions of people, O you white lord of the black, to let us know who you really are.

You are a ruler. But long before British dominion was established in this country, nay, long before there was any Government in your own country, and at a time anterior to even your Christian era, there existed the relation of ruler and ruled in this country. When your tattooed ancestors lived in mountain caves or underground holes, ate raw flesh and jumped about like monkeys from tree to tree in search of fruits, our forefathers ruled kingdoms. This is no empty boast, but historic truth. The Hindu has deeply realised what sovereign splendour is. But we find nothing of the splendour of sovereignty in you, and we therefore ask what sort of a ruler you are.

A ruler knows no distinction of colour or creed. All the subjects of a ruler expect to be impartially governed by him. But this you have not been able to do. In religious assemblies, in public meetings, your mouth is full of nothing else, but the abuse of your people. You are unable to control the serpent of envy within your heart, which lolls out its horrid tongue and pours poison into the hearts of your people, who should be to you as your children. You take no notice of the fact that the venomous serpents whom you are nourishing with milk are causing the death of your people by their bites in order to extirpate them. How can we then say that you are a ruler, that you possess the qualities which constitute sovereignty?

Reward the good and punish the wicked is the motto of even your English administration. Where this principle is followed, the State is never endangered, the people remain contented, and the sovereign himself is safe and happy; and no ruler before you had the courage to depart from this just policy. You have been the first to depart from it. So kind are you and so careful an observer of the principle of rewarding the good and punishing the wicked, that you reward every one who oppresses your children, and place on the summit of the public service those haughty boy Magistrates who, safe in your protection, look down upon everybody, and those self-sufficing Magistrates, who make a display of their power by never letting the people know a moment's rest, and by keeping them in a state of perpetual fear and tribulation. We know that you are powerful. We admit that you can make the tears of thousands of your people flow in streams, that one angry glance of yours is enough to consume millions of your subjects like so many moths. But how can your sovereign power be regarded as full and complete if you do not give life as well as kill? We, therefore, ask you to tell us who you really are.

You are a Christian, a follower of that incarnation of mercy who died a most painful death on the cross for the salvation of sinners. But how have you proved yourself a follower of Christ? Your Saviour said “whoever has given food or a cup of water to any creature in the world has given it unto me.” O you follower of Christ, thousands of your people died of starvation before

BANGANIVASI,  
Dec. 28th 1894.



your eyes and you noticed it not. You would not even listen to the truth when it was proclaimed by a hundred tongues; you would not heed the challenge of the members of the Relief Association. How can we then say that you believe in the words of Christ, which all Christendom believes to be the words of God?

Christ said, not once or twice, but repeatedly, "you should not give pain to another." But are you not aware that the keen shafts of your irony have given birth to a very Niagara of tears? And have you ever thought how a recollection of your conduct (may your glory never fade) wounds the hearts and lacerates the feelings of your people? How can we then say that you follow the precepts of your religion? We cannot bring ourselves to call you heartless. What are you, then?

You are our ruler, you are a righteous man, and you are the arbiter of the people's destinies. But are the people looking anxiously forward to your departure as the occasion on which they will enshrine your image in their hearts? Is this creditable to you? You say that we are wicked, and that it is we who have made your pet police and judicial officers wicked. But as ruler of these 80 millions of people, we want you to say whether it is becoming in you to say so.

Have the people of this country been always wicked? There were rulers before you. Pass their administration in review, and you will find that the people of this country were not always wicked. We, therefore, entreat you, O ruler, to tell us who you really are.

42. The *Bangavasi* of the 29th December has the following:—

BANGAVASI,  
Dec. 29th, 1894.

Mr. Webb as President of the last Congress.

We cannot, nor can any true well-wisher of India, accept with pleasure the expressions of good-will and sympathy conveyed to the Madras Congress by Mr. Webb on behalf of the Irish leaders. The Irish leaders are turbulent men. Their policy cannot be adopted in India, and intimate connection with such men will bring India no end of evils. We were alarmed to hear Mr. Webb's name announced as President of the last Congress, and his utterances now show that our alarm was not unfounded.

BANGAVASI.

43. The same paper cannot say if the Medical Congress, which has been convened with so much ado, will achieve anything substantial by discovering or ascertaining important

The Medical Congress.

truths. The Congress is one of allopaths alone. It must be admitted that, whatever the progress allopathy has made as a system of medicine, it has not yet ascertained the final truth in many matters. Would it not have been better, therefore, to invite, with a view of achieving something in the way of the discovery of truths, the co-operation of experienced practitioners of other systems of medicine too? Self-sufficiency is a serious impediment in the way of the discovery of truths; and the Medical Congress aims at ascertaining truths in regard to the cure of diseases and the preservation of health. Every intelligent man, who has the same aim in life, would therefore have been able to help the Congress. So far as the present Congress is concerned, it is too late to mend matters, but it is hoped that the remarks made in connection with it will be borne in mind when Medical Congresses will be convened in future.

BANGAVASI.

44. The same paper says that it is not rare to see officers of Government,

Christian and Musalman officers of Government in Hindu temples.

who are either *mlechchhas* or Musalmans, enter the courtyards of Hindu temples with shoes on. This is extremely reprehensible; and it is only because the Hindus are timid and inoffensive that such conduct does not in most cases lead to serious consequences. But that is no reason why Government officers should act so indiscreetly. The writer makes these remarks with special reference to the occurrence which took place the other day in the temple of the god Viswanath in Benares. It is not to be believed that the non-Hindu Government officers who enter into Hindu temples with their shoes on, do so by mistake, or with the permission of Government. They do so because they are rashly and haughtily disposed. It is necessary, therefore, that such officers should be made clearly to understand that their conduct is extremely improper, and that legislative and other steps should be taken to prevent a recurrence of such conduct in future. A Hindu never enters or wishes to



enter into either a Church or a *mosjid*. Why then should a Christian or a Musalman officer enter the precincts of a Hindu temple? If the presence of a Government officer within such precincts be necessary for the preservation of the peace, Hindu officers, of whom there is no dearth, should be told off for the duty.

45. The *Sanjivani* of the 29th December has the following:—

The political education of the masses.

The necessity of giving political education to the masses in this country has been long felt. One of the principal reasons why the Congress has failed to bring the masses fully within the scope of its influence is that, owing to their indifference in political matters, they do not care to acquaint themselves with the questions which are principally discussed by that body, and that they can on no account be made to believe that they can achieve anything by any efforts of their own. There cannot be the least doubt that the Congress will obtain their help and sympathy, if they can be only made to grasp the topics which engage its attention, and to understand the importance of being united among themselves. Take, for instance, the case of one small community, the community of up-countrymen in the Barabazar quarter of the town of Calcutta. What a help the Congress might obtain from these up-countrymen alone, if every one of them annually subscribed only one rupee towards its expenses. But there is nobody to bring the importance and wants of the Congress to their notice. Such work can only be undertaken by the smaller political associations which exist in every province. But it is a matter of regret that, since the commencement of the Congress movement, these public bodies have dwindled into insignificance, and are not working with anything like the energy which they displayed before the Congress came into existence. It seems as if none of them have any work to do now. But these bodies can open a new field of work by taking upon themselves the task of giving political education to the masses. It is not difficult to achieve practical results in this direction. If the associations secure the services of a few intelligent agents, who shall withal be good speakers, to go out into the mufassal and to go to every village in the mufassal and to explain to the villagers briefly and impressively all the political questions which concern them, it will not be long before the existing political ignorance of the masses is greatly dispelled. A Bill is introduced in the Viceroy's Legislative Council which is calculated to affect the rights and interests of the raiyats. Such agents as have been spoken of can, after having themselves mastered the principal points in the Bill, go to the villages, collect the raiyats in order that they may hear them, and explain to them the main features of the proposed law. Worked upon in this way, the masses will be gradually induced to take an interest in political questions. A cry for mass education is, it is true, raised from time to time; but, alas, the people of this country, as is their wont, soon give up the cry and lapse into their customary torpor and silence. As for the masses themselves, they are too poor to help themselves in the matter. As regards the authorities, they are now and then heard to say that the money which is saved by curtailing the expenditure on high education will be devoted to mass education; but they have never been found willing or anxious to make good their word. Education, in order to be beneficial to the country, must not be confined among a small class; it should be diffused among the masses; and it is hoped that some of the political bodies in the country will take upon themselves this work of spreading education among the masses.

46. The *Dainik-o-Samachar Chandrika* of the 31st December says that

Mr. Webb in the Congress.

many people have blamed the leaders of the Congress for appointing an Irish Home Ruler President of the Congress. To defend himself as well as the leaders of the Congress, Mr. Webb therefore said that the world was his country, and that no country has realised so clearly the evil of foreign domination as Ireland. Mr. Webb would have done well not to have instituted any comparison between India and Ireland, as countries suffering equally from foreign domination. For whatever may be the case in England, in India Irishmen lord it over the Indian people just like Englishmen. There are many Irish civilians and Irish soldiers in India. Mr. Webb has found fault with the constitution of the Indian Legislative Councils, in which the officials form the majority. The reason of this arrangement has been clearly found out in the passing of the Tariff Act. It is,

SANJIVANI,  
Dec. 29th, 1894.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Dec. 31st, 1894.



however, declared that this arrangement has been made for the good of the Indians, but if anybody protests against this declaration, Lord Elgin will reproach him for doubting the honest intentions of Parliament and the Secretary of State. The writer also quite agrees with Mr. Webb in his condemnation of the increase of the Army, and of the rejection of the proposal for simultaneous examinations.

It is, however, a matter of regret to find the Congress oppose the opium trade and the maintenance of prostitutes in cantonments at the instance of Mr. Webb. The writer has clearly pointed out the mischief that has arisen from the abolition of the practice of maintaining prostitutes in cantonments. Thus the Congress, though powerless to do any good to the country, is powerful enough to do harm to it.

BANKURA DARPAN,  
Jan. 1st, 1895.

47. The *Bankura Darpan* of the 1st January has the following:—We have repeatedly brought to the notice of the Government the wrong-doings of the *arkatis*, but Government seems to turn a deaf ear to all such representations.

We are not for a law which will stop cooly-recruiting; we only pray for such an amendment of the existing cooly law as will make the registration of coolies in the district in which they are recruited compulsory. Under the existing system coolies once taken out of the district of recruitment, either by force or by fraud, there is no chance of getting them back. The police will not take up the case of a cooly who is of age, though he may have been fraudulently taken away. Application for his release should be made before the Magistrate; and if the day on which application ought to be made be a holiday, the cooly is taken out of his district without any difficulty whatever. As coolies are generally recruited from the lower classes, who have very little knowledge of the law, they lose all confidence in the justice of the British Government if they are disappointed in their attempt to procure their release by the help of a law Court.

Some days ago a woman was seen in the bazar in Bankura town lamenting the loss of her daughter. With her was her son-in-law, who related the following story:—His wife, Narmada, the daughter of this woman, used to come to the Bankura bazar every day to sell grass. Biraji of Pacharpar made friends with her, and on the 23rd December last Narmada went to Biraji's house on invitation, and did not return. The mother and the husband went to Biraji's house on the 24th in search of Narmada and came to know that she had been sent away to Assam as a cooly. As Narmada is of age, the police cannot take up the case, and as the Court was closed on account of the Christmas holidays, no step has yet been taken for her recovery. Most probably she will not be found again. Narmada was a resident of Bhadul, a village close to Bankura town. Her husband is still unable for want of money to institute a suit.

BANKURA DARPAN.

48. The same paper says that cholera is raging in the villages of Borogram Indas, Narayanbate, Kajurbadya, Gopinathpur, Katherdong, Kirijuri, Rangametya, Satmouli, Rajgram, Angare, Bankadaha, and several others in the Bankura district. The town of Bankura itself is in no season free from the disease; only during the months of April and June last there were no deaths from it in the town.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 5th January 1895.